This interesting narrative in which Church Secrets are exposed was begun in The Sunday Tribune of January 5. Church Leader Shows up monstrosities of Religion of Latter-day Saints.

POLYGAMY

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A Story of Utah By Don Carlos W. Musser.

opyright, 1908, Don Carlos W. Musser.

his most interesting story of written by Don Carlos Mus-detailing matter in which the country is interested, was entire country is interested, was begin in The Sunday Tribune of January 5. The father of the author is a pillar in the Mermon church. Mr. Musser, who tells the story, was himself a missionary of the Mormon church, who presided over the Turkish mission. He was ben in Salt Lake and knows whereof he speaks. The first chapter details the marriage of the husband of a third wife, after the latter had been married sixten years, during which time she had borne to the henor and glory of her husband seven children, to his fourth wife, the last one becoming the favorite. The third wife was one of hundreds of plural wives in Utah.

The second chapter discloses how the prophet officiates at a remarkable wadding, and Martha and Elizabeth find favor in the sight of the Lord. The hero is introduced. The promptings of the Evill Ope are overruled, the mission to Eugland is detailed and a burning testimony is given.

The third chapter treats of the

mission to Eugland is detailed and a burning testimony is given. The third chapter treats of the Word of the Lord according to that thesed volume, the Doctrine and Covenants, which says it is "quick and powerful, sharper than a two-edged sword to the dividing asynder of both joints and marrow." It also gives details of the dinner given by Elder Mahrud to Apostle Reyarp, who reads his best a lecture on the observance of religious duties.

Apostic Revarp, who reads his heat a lecture on the observance of religious duties.

Chapter four talks about the Mormons being a peculiar people, and also details the taking of a mission and a new wife by Eder Mahrud, while a stake president expounds the Word of the Lori.

Chapter five talks

the Lord.
Chapter five tells bow Emma
Beckstead becomes Mrs. Alexander Mahrud for time and Mrs. Joseph Brigham Johnson for eternity, How Satan is given latitude in Zion and how the Saints fought his satunic majesty. alantarian interpretarian interpretarian interpretarian interpretarian interpretarian interpretarian interpretarian

Rita Calton Mahrud was no longer the favorite. Bita Calton Mahrud, bethe taverite. Bits Calton Mahrud, being no longer the favorite, no longer retained the spirit of the gospel; and, no longer retaining the spirit of the gospel, Rita Calton Mahrud was no longer happy. And being no longer happy. Rita Calton Mahrud, third wife of Bishop Alexander Mahurd, became derrestring hore to be supposed to the call of th a depressing bore to her husband and all his friends. After opening her mind to admit the

first doubt regarding her true position, Satan did the rest; and it was not long before Rita Calton Mahrud began to think she saw, in her unhappy state of mind, the punishment of God visited upon her for coming, as she told her-self, between Alexander and his first wives, Martha and Elizabeth.

And this, brethren, leads me to ob-

zerve how easy it is to lose the testi-mony to the divine origin of Mormon-ism, and how careful we all should be in our daily lives to exclude all bubbs and fears regarding the truthour investigations to proper channels, we can continue to believe, but when

MEN.

Rita draws nearer the brink of apostasy—George goes to the farm—Emma entertains two apostles, and the bishop receives a warning and writes a letter.

dependent Mormon. Any man with the reasoning powers of a gnat can see the truth of this statement. Any man with a greats worth of the divine intelligence knows that no Mormon sain be independent without denying the power of the priesthood, when he is no longer a Mormon, but an apostate. 'The fact of the matter is.' to quote the chief of the Lord's living oracles, and some truly noble traits of the matter is.' to quote the way no woman, even among the most faithful, who was so generous and kind and sweetly merciful to the unfortunate as was this erring soul.

"The fact of the matter is." to quote the chief of the Lord's living oracles. The living oracles, and I don't know what I'll''—but brother Mahrud stopped her. He was hored. At the close of a strenuous day he had dropped in for a little visit and now he was called upon to listen to a miserable tale of family wants.

"The fact of the Lord's living oracles, the close of a strenuous day he had dropped in for a little visit and now he was called upon to listen to a miserable tale of family wants.

"Is it possible, Rita, that you think I have nothing to do but to buy clothes?"

the enter of the Lord's hyung oracles, "when a man says you can direct me spiritually, but not temporally, he lies in the presence of God."

No Latter-day Saint will deny the power of the priesthood to lead in spiritual affairs, and only the pinheads of Israel will question the priestheads of israel will question the priest-hood's right to guide them in temperal affairs, and such lie in the presence of God, for the prophet has so declared. It follows of necessity that if the priesthood has the right to guide in both spiritual and temperal affairs, no Mormon can claim to be independent without lying in the presence of Al-mighty, and to do so is an act of

mighty, and to do so is an act of apostasy.

If I were called upon to name the greatest danger to Mormon institutions, I would have to answer: "The so-called powers of reason with which the saints have been endowed." By this it is not meant that the saints should not study and reason along proper lines—lines laid down by the revelations of the Lord through his revelations of the Lord through his prophets—no, this all should do in order to advance. But to go beyond those lines and question their existence even; here is where the danger lies. The kingdom of God on earth would not stand a day if we as a people, should let our reasoning faculties get away from us in an effort to draw the line between the probable and the improbable. Our mission on earth is to believe; and when we believe, then fall to with our whole might and main and believe harder than ever. Do not doubt. If your reason prompts you to doubt throttle if at once. If your propliet says it is "thus and so," and your reason tells you it is "so and thus," strangle your reason. Bottle it up, tie it up, box it up; do anything to get it out of the way, for hew in the name of common sense are you going line between the probable and the im-

to get it out of the way, for hew in the name of common sense are you going to believe a thing if you permit your reason to tell you that it is not so?

Consider the lities; they reason not, neither do they question, and yet the prophet himself, if judged by his testimony before the Senate committee investigating Reed Smoot, is not more pure and spotless in the sight of heaven's angels than they. eaven's angels than they

But, unless we return to Rita Calton Mahrud, this story never will be told. Mahrud, this story never will be told. As has already been said, Rita was no longer the favorite, and in the ache of her bruised heart, she was foolish enough to imagine that she could read God's displeasure upon her for her polygamous life. And though she was conscious that when she married Brother Mahrud she had been moved upon by what she thought was the spirit of revelation, and that she had upon by what she thought was the spirit of revelation, and that she had had an intense desire to serve the Lord, she found it evermore impossible we can continue to believe, but when to extract comfort from this knowledge. The receiving out after forbidden knowledge; when we grow discontented with those priceless ants, and always afforded her some that given us by the leaders of Zion, and turn to investigating on our own the spiritually weak seem to consider and large to the spiritually weak seem to consider and large to care her own salt. A properties remark that the bishop, the very soul of kindness and generosity, lost his patience and told Rita that she was too indolent and large to care her own salt. A properties remark that the price of the care of

That Rita loved Bishop Mahrud with her whole heart there can be no denying. She gave to him the very best of her life, and her most fervent prayers had always been in his behalf. And what was more, she would have gone on praying for him; loving him and slaving for him till the end of the chapter, if he had been foolish enough to have closed his ears to the demands of his religion

tivities, and in such a peculiar manner as to afford him a great deal more security from the United States marshals than any of the other homes could possibly have done. And for this reason, days and weeks and sometimes months elapsed without the bishep's being able to see his other wives. Since marrying Emma he had discovered that the farm was less secure than he had supposed it to be. Martha and Elizabeth seemed to understand these conditions thoroughly, and if they ever felt at all neglected, ey were too wise to admit it even to us all mothers in Israel should; causing ever, and leaving him with all his time and energies to devote to the Lord. With Rita it was different. She fretted and stewed and prayed and cried until she were herself out, and to no real

rebelled. It was in this way: Martha had suddenly been called to her eternal rest and reward, and as Elizabeth was too feeble and broken in health to at-tend to the affairs of the farm, it became necessary for the bishop to move one of his other families into the country to help her. Now there were many reasons why Rita should be his logical choice for this mission, and not the least wanted to make the most of the time

that she was his.

But Ritu balked. For the first time in her life she came right out and re-fused to do the bishop's bidding. Having no better excuse to offer, she simply stated that she had never lived on a farm, and she was not disposed to begin at this late day; and especially not as her doing so would necessitate taking her children away from even the scant cducational facilities the city then af-forded. In vain did Bishop Mahrud point out the fact that her children would be as well off as the children of Martha and Elizabeth had been, for the black spirit of rebellion had taken complete possession of her heart and she refused to lazy to earn her own salt. A ghtless remark that caused this silly second, then, indeed, are we on agground, importing the sacred book and the Book of Mormon.

If lare we hear much of the independent Mormon. Young apstarts seeking the smiles and plaudits of the smiles and plaudits of the what they term an independent stand. They even dure to consider the said and Solomon was truly abomin able in his sight, and in another large in this sight, and in another large in the second finance of the independent stand. They even dure to consider the said solomon was truly abomin able in his sight, and in another large extol the polygamy of these same men, and large fight the second in the set of the Lord's arrivable finance of the independent stand. They even dure to the same what they term an independent stand. They even dure to the same what they term an independent stand. They even dure to constitute the polygamy of these same tained the deep spiritual funds of their religion, and so they first the polygamy of these same had been so that the polygamy of these same had been so the several front the same that the polygamy of these same had been so the several front the first finance of the same had been so the several front the same that the polygamy of these same had been so the several front the same that the polygamy of these same had allowed the power of sin to saurch that tenselves in defendent same through the first and the polygamy of these same had allowed the power of sin to saurch that the polygamy of the serious proposal transport the control of her mind until it became quite impossible for the transport that the polygamy of the serious proposal transport the control of her mind until it became quite impossible for the transport that the polygamy of the serious proposal transport the control of her mind until it became quite impossible for the middle one evening to see how things and evening of part of the ferm in the proposal transport the control of her mind until it became quite impossible for the man that the polygamy of the season that the polygam of the season that the

I have nothing to do but to buy clothes? Do you imagine that because I am in-terested in a bank, I am made of money? Can I never enter this house without being bored to death with these simple and aggravating questions?"

"They are not simple questions."
"Tut! Tut! Tut! Don't interrupt me when I am speaking. You know that children don't need shoes this beautiful weather. I never had shoes to wear this time of the year when I was a boy, and I am sure that you never had so Bishop Mahrud was too active and busy a man to spend his time in love-making at Rita's home. Besides, it so happened that Emma's residence was located near the scene of his daily acsands of boys his age have to, and he must begin to rustle for himself. I am thoroughly tired of being pestered about money, bills and clothing of every description. description.

"Buf, pa, you must see—"
"Of course, there you go again. You say I must see. Rita, do you realize what you are saving? How much money do you need? Take your time, now, and think it out and let me know in a few doors the year. days the very least you can get along with, and I will try and get you an or-

der on the 'Co op.'''
Bishop Mahrud had reference to
Zion's Co-operative Mercantile Institu-Zion's Co-operative Mercantile Institu-tion, in which concern he was a heavy stockholder and director. At this point of the conversation he remem-bered that he had a priesthood meet-ing to attend and so, after having George go out to see if the coast was clear, he took his departure from the back door and reached the street from Brother Woodside's house on the op-posite corner Rita, left alone with her care free children, brooded and wept as though her heart would break, and on the following morning she scut George to his father's office with this

"The following is a list of things actually needed:
"For George-New hat, shoes, suit
of clothes for school, stockings and un-

"For Bessie-Hat, shoes and stockings, underwear and dress for Sun-

dress.
"For Loray-Shoes, bat, overalls, Estella is desand clothes for Sunday. Estella is des-titute of clothes, and looks more like the daughter of a ragpicker than a banker. As Joseph and the baby are too young to go out, I will make their

too young to go out, I will make their clothes do.

'I know that you will say that I should make the girls' dresses, and you know very well that I have nothing to make them of, and that all the money I have seen in six weeks was the four dollars and fifty cents I got from Mrs. Anderson on the milk account. You need not consider the fact that I have no clothes fit to wear, but you must consider your own children.—Rita."

Bishop Mahrud smiled sweetly as he read this communication, and, as he filed it away in one of the pigeon holes

"No; you'll not have time for that. I will tell your mother and it will be all right. You run over to Aunt Emall right. You run over to Aunt Emma's now and chop wood till Brother Brown comes, and remember, you are to do just as he tells you. Run along now, so as not to be too late."

Away the young savage ran to "Aunt Emma's," almost delirious with the prospect of going to the farm and earning a real live borse. And all

with the prospect of going to and earning a real live horse. And all that day, for it was not till toward evening that Brother Brown came for him he worked like a Trojan. As his evening that Brother Brown came for him, he worked like a Trojan. As his tired arms swing the ax, his brain builded air castles, in which cows and calves, sheep and horses, and fresh but ter and green apples, and great barns of hay to play in, were all joyfully jumbled together. His fondest dreams had been of the farm, where there were no books and where the hardest work was only child's play, and where a feller's everyday clothes were good feller's everyday clothes were good enough for Sunday. How happy George was and how much he loved his father for giving him this chance of a life-time, may never be told.

time, may never be told.

It was long after dark that night when George, tired and hungry, and cold, arrived at the farm.

Rita waited all day for her son's return, and when the shades of night began to gather she went out to seek him. George had never disappointed his mother before, and she could not help feeling that something very unusual had overtaken him to keep him from returning after his errand. The neighbor boys told her that Georgie had not been with them that day, so, becoming thoroughly alarmed, she started out to find the bishop. His office had been closed for some time when she arrived, and then she did when she arrived, and then she did that which was good for her, for it wounded her pride; she went to the home of the favorite, where she felt sure the father of her children would

the scene of considerable festivity. Apostles Reyarp and Scrowley, each with his favorite wife, had quietly returned to Zion, and, owing to the fact that that warrants were out for their arrest, and that their homes in the city were constantly watched by the enemies of the Lord, they were wisely partaking of the hospitality of Bishop Mahrud and Emma.

Mahrud and Emma.

To the hosts, the visit, unexpected though it was, was a source of delight and gratification, for apostles stand near the throne in Zion, representing the topnoteh of religious, social and business life. It was not every bishop in the church that could get to entertain two families of apostles at the same time. And in the Sisters Reyarp and Serowley, Emma found ready sympathizers with her own position in life. All three women were near the same All three women were near the same age, and Sister Reyarp, like Sister Mahrud, was the eternal wife of one who had gone before, and was the wife of her present husband for time

Emma's home was a large, rambling, two-story affair, whose adobe walls seemed to breathe the "law of the priesthood." It had been built with a view to seclusion, comfort and con-venience by that great pioneer and prophet, Brigham Young; and by him furnished and embellished with stuff hailed across the plains in wagons, long before the Union Pacific became a civilizing agency in the West. It was in every sense a Mormon residence of the more elaborate class, designed to accommodate several wives and to accommodate several wives and their broads of children at one and the same time. Its sleeping apartments, parlors and general living rooms

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and if those old walls could talk they would tell many a surprising tale of Zion's early history.

And so, when the bishop came into pos-session of the place he made a number of alterations in the front part of the house, and succeeded thereby in creat-ing a very charming residence, with room enough to lavishly entertain when he so desired. he so desired.

he so desired.

On the occasion of Rita's evening call, Emma's home was as cheerful and inviting as lights and happy hearts could make it; though from the outside the place looked entirely deserted. Extra heavy blinds shut in the light and not a sound of the merrymaking and gladness within reached the attent. The gladness within reached the street. The party was at the dinner table and Apostle and Sister Scrowley were tell-Apostle and Sister Scrowley were telling of strange sights and conditions in Mexico, where they had sojourned during the past several months. The conversation was literally sprinkled with light jests and laughter. The experiences of the Scrowleys in Mexico reminded the Reyarps of things that happened to them in Canada and the distribution of the spirit properly humbled and rebuked; Bishop Mahrud returned to his guests, and the distribution of the chores. I am surprised that the distribution in the did not tell you that he was going. Rita returned to her home with her spirit properly humbled and rebuked; Bishop Mahrud returned to his guests, pened to them in Canada, and then again the Serowleys were reminded of things that had transpired in Mexico.

Apostle Reyarp was a capital story-teller and the way he related the ex-

periences of the saints who had gone to Canada to escape the law in Utah to Canada to escape the law in Utah was entertaining in the highest degree. was entertaining in the highest degree. He was in the midst of one of his most fetching narratives when the entire household was thrown into consternation by the ring of the door bell. Instantly the Jights went out and the

Rita sank wearily into one of the par-lor chairs and the girl, after rebolting the door, lighted a lamp and left. New Zion's early history.

But during Emma Mahrud's time this house was only partially decupied. In fact, a part of the old place had been torn down to make room for a modern structure, and that which was left standing was considerably more than a single family would care to keep up.

the door, lighted a lamp and left. Now that Rita was inside of the house she hated herself for coming, and as she waited there in the chill room her heart beat wildly, as though bound to break its prison walls. "Why don't be come? Surely," she thought, "they can't have retired this early. Where can Georgie retired this early. Where can Georgie had been to be a local standard of the house she had a lamp and left. Now that Rita was inside of the house she waited herself for coming, and as she waited there in the chill room her heart beat wildly, as though bound to break its prison walls. "Why don't be come? Surely," she thought, "they can't have retired this early. Where can Georgie left." be? Is it possible that pa does not know where he is?" These and other thoughts were racing through Rita's excited brain when the bishop entered the parlor with a frown on his face. "Rita, what does this mean? Why do you come here at this time of the even-

you, pa, but to ask if you know where Georgie is, 'she replied.
'Georgie? Why, oh yes, of course, I know where he is. He wanted to go to the farm and so I gave him my permission with the understanding that he would stay there till Christmas and help with the chere ill.

Rita returned to her home with her spirit properly humbled and rebuked; Bishop Mahrud returned to his guests, and the dinner went serenely on to the

Three days later the following com-momention found its way into the bishop's hands:

"Dear Bishop Mahred:-The

He immediately wrote as follows: Dearest Emma: John has just re-ported an intended raid on your home-this evening by several deputy mar-shals, and I have been counseled by the authorities to take the 'underground'

"Please send my sateliel to the Lion House by bearer. I will leave within an hour. Will write you through church channels, and pray always for your

happiness.
"Love, kisses and prayers, and more love and kisses, from your own ALEXANDER.

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